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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLV. CHICAGO, JUNE 21, 1900. NUMBER 17

The Congress of Religion.

ADOPTED AT THE SIXTH GENERAL SESSION, HELD IN BOSTON APRIL 24-29, 1900.

"The Congress of Religion, assembled at Boston in its sixth general session, would set forth the spirit that it seeks to promote and the principle for which it stands.

"It recognizes the underlying unity that must characterize all sincere and earnest seekers of God and welcomes the free expression of positive convictions, believing that a sympathetic understanding between men of different views will lead to finer catholicity of mind and more efficient service of men. Hence, it would unite in fraternal conference those of whatever name who believe in the application of religious principles and spiritual forces in the present problems of life.

"Believing that the era of protest is passing and that men of catholic temper are fast coming together, it simply seeks to provide a medium of fellowship and co-operation where the pressing needs of the time may be considered in the light of man's spiritual resources.

"It lays emphasis upon the value of this growing spirit of fraternity, it affirms the religious value and significance of the various spheres of human work and service, and it seeks to generate an atmosphere in which the responsibilities of spiritual freedom shall be heartily accepted equally with its rights and privileges."

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

VACATION

HOW TO SPEND IT.

WHERE TO GO.

WHAT TO SEE.

WHAT TO READ--

SEE

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"Go to a good birdy place and sit down until the birds come" is the good rule offered by a writer in *Bird Lore* for June in an article entitled "How to conduct field classes for the study of birds." This is also a good rule for vacation hunters. In these days the problem of how and where to spend "vacation" is a sore distraction to thousands of tired preachers and teachers. The experience of previous years will not prevent them from repeating the wearisome tale. Soon thousands will be chasing railroad trains, carrying plethoric "grips," exhausting purse and nerve in search of something they call "rest" seeking change when they need quiet, hunting variety when the familiarity of the commonplace is what would most minister to the soul. The wise will seek the *resort* that is farthest removed from the *resorters*. Brain-weary teachers do not need the excitement of a crowd or the stimulus of the advertised attractions of nature, but they need the quiet obscurity of the glen and the brook that is far removed from the pages of the guide book. There is no indirect advertisement in this note. The editorial connecnection of UNITY to "Tower Hill" is to well understood. With the first of July the sanctum as well as the counting room of UNITY will be moved to that hillside that has the river view where the "Bits of Wayside Gospel," advertised above, were thought out, felt out, lived out and literally written out. UNITY cordially extends an invitation to its readers to come and spend midsummer days with it among the trees, where the mourning dove builds its nest and the whip-poor-will announces the bedtime. But if not Tower Hill, may it be some similar nook. A crooked tree, a small stream, a little hill have ministering power as well as the straight tree, the big stream and the high mountain, if there is only the escape from self-consciousness, self-concern and self-pretense.

Editorial Note in UNITY of June 7, 1900.

UNITY

VOLUME XLV. THURSDAY, JUNE 21, 1900. NUMBER 17

Mrs. Gladstone is one of the few women whose bones will rest in Westminster Abbey. Her tomb will testify to the loyalty and tenderness of him who is still without a sucessor, the "Grand Old Man." But it is gratifying to know that she was a woman worthy her husband and that into his noble record there was woven an important wifely contribution.

"Has hell been obliterated?" is a question which the Rev. Dr. G. W. Shinn, a prominent Universalist leader, has set agoing by a notable article in the June number of the *North American Review*. The paling of the lurid blazes in the creeds has but revealed in more lurid colors the awful hells that wait upon those who outrage the conditions of justice and of growth.

Hearst, the successful millionaire journalist of New York, the founder of the New York *Journal*, according to report, is coming to Chicago to establish a great daily paper, independent in politics, anti-imperialist and anti-trust. It is probable that this man is the high priest of *yellow journalism*, of which we already have too much on hand, but if his coming will bring a more fearless element into newspaper discussions and institute a more radical search into the ways of corruption and give to the declaration of independence a fresh reading and a more honest interpretation than it is now receiving at the hands of its friends we welcome his coming to Chicago.

Chicago has once more a superintendent of public schools, E. G. Cooley, a man who has taken the long road to his responsibility—western boy, farmer, wheelwright, carpenter, hardware man. He is a man who has passed through the whole cycle of pedagogical experiences—district school teacher, grammar grade and high school. Strawberry Point, Iowa; Aurora and LaGrange, Ill., have been his chief teaching fields. He is an alumnus of the State University of Iowa and the University of Chicago. He needs all these preparations. He takes up probably the most difficult pedagogical task in the United States. To wisely administer and to lead with a prophet's power the public school work of Chicago is a bigger task than to organize and direct the noblest university in the land. In recent years the public schools of Chicago have been too much interfered with. Let the citizen of Chicago keep hands off now for a while and give Professor Cooley a chance. We welcome him to his high opportunity and shall silently await the high results we confidently expect.

Chicago is busy preparing for another jam. Its broad and long streets will be congested to a degree not reached since some of the most crowded days of the Columbian Exposition, when the veterans of the G. A. R. will gather here for their week's encampment, beginning August 26. Chicago will at that time have but two objects in view—one to do honor to the veterans who fought for liberty, and the other to secure a crowd and to turn an honest penny. It will doubtless succeed in both aims. The writer of this note dreads a crowd and increasingly distrusts the enthusiasm generated by numbers, but UNITY looks forward with pleasure to the coming reunion because it will be a reunion on high grounds. Then will gather not only the comrades who discovered the worth in human nature and the strength of one another's character on battle ground and picket post, but steps have been taken to bring together the representatives of the contending forces and to join by a common enthusiasm those who will be arrayed against each other in the great political contest about to be inaugurated. Major General John B. Gordon, the head of the Confederate veterans, has been invited as the guest ot the Grand Army. President McKinley and W. J. Bryan are expected. Ex-President Harrison and ex-President Cleveland will stand side by side. For that week partisanship and sectarianism will hoist a flag of truce and they who at other times train under other banners will go out to play on the commons that belong to humanity.

Count Tolstoi has finally come to his excommunication at the hands of the Orthodox Russian church. All priests are forbidden to absolve him or give him communion, and when dead he is not to be buried in consecrated ground. But Count Tolstoi is not left without a church home. He is one of the prelates of the church universal, a bishop of souls though unfrocked. Dr. Harper, president of the Chicago University, who has just returned from a visit to Russia, is the last witness to the breadth of mind, tenderness of heart and dignity of soul represented in this great Russian prophet. May Alden Ward, in her admirable little book, entitled "Prophets of the Nineteenth Century," connects the names of Carlyle, Ruskin and Tolstoi. In her preface she says:

"Before Carlyle died he said that John Ruskin was the only man in England who was carrying out his ideals; and Ruskin said recently that Tolstoi is the one man in the world who stands for the movement which he had tried to further." It matters not where the body of Count Tolstoi will be buried, he will continue to live in the hearts of the noble and his, "My Religion," and "Where Love Is," will be read by millions who will never see or care for the edict of the Russian church.

It is always safe to say of two views of life: Take the larger; of two conditions of fellowship, always take the more open; of two estimates of mankind, always take the more charitable; of two theories of

the human soul, always take the more divine; of two interpretations of any act, always take the more benignant; of two ways of spending a dollar, always take the most spiritual, intangible, noble because these represent the more permanent and real forces in the universe; of two ways of living, always take the more simple, the more gentle, the more self forgetting.

The *Literary Digest* for June 10 reproduces an ingenious diagram from the *Herald* of May 14, representing a study of church membership in New York city. All the Protestant churches are given a membership of 180,000; the Catholic churches a membership of 543,164; 360,018 persons are assigned to what is called "the sphere of influence," people who belong nowhere, but who are supposed to be living, so to speak, under the shadow of the churches, while 916,809 are confessed to be outside and beyond all church influences. Here are nearly a million souls in New York city alone assigned to the non-religious realm. What is Christianity going to do with this paganism at its own door and where is the religious sociologist who will analyze for us the nondescript throng that are outside of church membership and still supposed to be under church influences?

It is hard at this distance to come to any intelligent idea of the real situation in China today. The telegraph is confusing in its reports of the military situation, but the papers are still more confusing in their interpretation of the ethical and religious forces that lie back of the military movements. The *Literary Digest* quotes from a native paper of Peking which tells us that "the Boxers are really a combination of bands of robbers vowed to the extermination of foreigners and the native Christians who support missionaries," while Dr. Don Sang, a prominent Chinese resident of Chicago, in the last Sunday *Times-Herald* tells us "the Boxers represent the most progressive class in the Chinese empire, one that is endeavoring to bring the European and modern civilization among its people." The name he tells us "means the strong arm of the Almighty," and he assures us that "the Boxers are in no way responsible for the uprising now in China and the slaughter of Christians. He who would understand the present deplorable situation must evidently go back of the sensational columns of the daily paper. Here as elsewhere there must be gropings toward a higher justice than is yet attained or can be apprehended by the outsider. However horrible the experiences may be from internal fanaticism let them not be supplanted by the greater horror of an extensive foreign invasion by European and American troops under the vain hope that they can by military force and alien power elevate the unfortunate natives.

Graduation Exercises.

The senior editor of UNITY was recently introduced at the graduating exercises of an Indiana high school as "the man who had probably given more school addresses than any other man in the Mississippi Valley." It has been his privilege for thirty years to be in closest touch with school workers and to be called upon often to speak the graduation and other words that it is given an outsider to deliver. This week three graduation exercises are on the program. In all these years he has noticed with pleasure the growing interest in education, the marvelous increase in the equipment of our schools, the increased facility and skill of our school teachers. But he has also noticed with pain certain other changes not so encouraging. The excitement, the expensive display and general outwardness of the graduating week, particularly in the secondary schools of the land, where boys and girls are pushed into the conspicuousness, display and prominence of men and women are greatly to be deplored.

We object to the physical exhaustion too often involved. At recent graduating exercises known to the writer one young girl fainted away before the exercises began; another needed the help of her physician to carry her through the final climax. Not many years ago a high school graduate in Chicago died in the carriage that was to take her to the brilliant graduation for which she had worked so hard and upon which she had counted so much.

We again object to this tendency to elaboration for economic reasons. The alleged "voluntary tax" which the graduating class imposes upon itself for flowers, music, decorations and hall rent, is a tax which, though self elected and in spite of the often urged "little sum," is the one thing more that adds to the burden under which many loyal parental shoulders ache, however heroically they may bear it for the sake of the "education of their children." When this tendency creeps into our public schools it is an offense against democracy and the fundamental principles of free education that amounts to an educational reproach and a civic menace. We have heard recently of a high school graduating class so fortunate as to have a president who was able to contribute a hundred dollars toward class expenses. Through the energy of the class, the class dramatics, which occupied two evenings, fortunately netted a couple of hundred dollars more. Added to this was the two dollars per head self imposed tax, "which of course no one need pay unless he wanted to!" but which also of course left the heart burn where the two dollars was not available, and caused the strain on the widow's pocketbook which would save her daughter the humiliation of not being able to pay.

This violation of democracy in a large city extends beyond the confines of the individual school in question. In the city of Chicago there are some fourteen high schools, all of them pursuing essentially the same curriculum, receiving the same diploma and graduating boys and girls to the same responsibilities, and still one of these high schools this year will hold its exercises in the Auditorium, where the hall alone probably costs five hundred dollars. Another will secure Central Music Hall. Two or three others will be compelled to content themselves with the larger church auditoriums available. The remaining high schools will have forced upon them an invidious comparison, a humiliating simplicity which is undemocratic, and the school board and the management ought to step in and preserve the democratic ideal.

But more than physical and financial strain is the marring of the moral perspective, the debauching of the spiritual ideals and the minimizing if not the losing of a certain moral climax and spiritual impressiveness. Say what we will, there is a certain austerity that belongs to culture, a certain simplicity that goes with thought. The beautiful vernal season in the life of the boy and girl is rudely intruded upon by the very intensity of the joy that is so outward, transient and deliriously exciting. We mean the cheap joys of the new dresses, the floral display, the ostentatious presents and the giddy excitements of the dance, fitting and innocent at other times, but which form an anti-climax to the serious breaking of school ties, the last words of loved teacher, the high appeal of the special words in essay, oration and address. Let the school children as they pass on to higher responsibility be baptized with the seriousness of Lincoln, the dignity of Washington, the altruism of Harriet Beecher Stowe and Frances Willard rather than be distracted by social functions and torn with the rivalries and jealousies of invidious comparisons. And in private schools and institutions of learning where the freedom of choice is not violated, let prayer, benediction and hymn shed their gracious dew upon the solemn and beautiful occasion.

How is this to be remedied? By an injection of the cool wisdom of parents and teachers into the extravagant enthusiasm of boys and girls. It is a part of the over indulgence to children that permits these callow youths to administer their own graduation exercises. It is pathetic to see teachers, superintendents, professors and even college presidents humbly following, like the captives in the trains of ancient conquerors, the votes and decisions of graduating classes. We believe the reform is setting in. Many of the grammar schools in this city had no exercises this year except such as could be conducted in their own school room and in the presence of the parents of the children, and we have heard from one teacher at least that the last quarter of the term has been saved and that the children have done better work than in any preceding year because of the absence of these distractions, innocent in themselves but unwholesome in this relation and under these circumstances.

UNITY makes its annual plea for simplicity, dignity and seriousness during the beautiful and tender season when school ties are broken for life and high life resolves ought to find fresh expression and noble emphasis.

Old The Inn.

Fill life's beaker, drink, oh, drink!
Wine of gladness warms the heart!
While we weary let us think
Life is art!
Old the Inn—but many dream
Golden visions in its gleam!

Fill life's beaker, drink, oh, drink!
Pledge good will to ev'ry guest!
While we weary let us think
Life is rest!
Old the Inn—but full of cheer,
All the blest have tarried here!

—Charles W. Stevenson in Boston Transcript.

GOOD POETRY.

A Little While.

A little while a little love
The hour yet bears for thee and me
Who have not drawn the veil to see
If still our heaven be lit above.
Thou merely, at the day's last sigh,
Hast felt thy soul prolong the tone;
And I have heard the night-wind cry
And deemed its speech mine own.

A little while a little love
The scattering autumn hoards for us
Whose bower is not yet ruinous
Nor quite unleaved our songless grove.
Only across the shaken boughs
We hear the flood-tides seek the sea,
And deep in both our hearts they rouse
One wail for thee and me.

A little while a little love
May yet be ours who have not said
The word it makes our eyes afraid
To know that each is thinking of.
Not yet the end: be our lips dumb
In smiles a little season yet:
I'll tell thee, when the end is come
How we may best forget.

—Dante Gabriel Rossetti.

The Lost Kiss.

I put away the half-written poem,
While the pen, idly trailed in my hand,
Writes on, "Had I words to complete it,
Who'd read it, or who'd understand?"
For the little bare feet on the stairway,
And the faint smothered laugh in the hall,
And the eerie-low lisp on the silence,
Cry up to me over it all.

So I gathered it up where was broken
The tear-faded thread of my theme,
Telling how, as one night I sat writing,
A fairy broke in on my dream;
A little inquisitive fairy—
My own little girl, with the gold
Of the sun in her hair, and the dewy
Blue eyes of the fairies of old.

'Twas the dear little girl that I scolded—
"For was it a moment like this,"
I said, "when she knew I was busy,
To come romping in for a kiss?—
Come rowdying up from her mother,
And clamoring there at my knee
For 'one 'ittle kiss for my dolly,
And one 'ittle uzzer for me.'"

God pity the heart that repelled her,
And the cold hand that turned her away.
And take, from the lips that denied her
This answerless prayer of today.
Take, Lord, from my mem'ry forever
That pitiful sob of despair,
And the patter and trip of the little bare feet,
And the one piercing cry on the stair.

I put by the half-written poem,
While the pen, idly trailed in my hand,
Writes on—"Had I words to repeat it,
Who'd read it, or who'd understand?"
But the little bare feet on the stairway,
And the faint smothered laugh in the hall,
And the eerie-low lisp on the silence,
Cry up to me over it all.

—James W. Riley.

The Liberal Congress of Religion.

Sixth General Session.

The Meetings of the Sixth General Session of the Congress Stenographically Reported by Rev. W. S. Key, Assistant Secretary.

THURSDAY EVENING MEETING.

Social Session.

EDVIN D. MEAD, Presiding.

The New Social Conscience.

PROFESSOR HENRY S. NASH, D. D., OF THE EPISCOPAL DIVINITY SCHOOL, CAMBRIDGE.

I hope that you will be patient with me if, at first, I seem to go a long way afield, far from all present issues and from the practical turn of thought which the general programme for the evening apparently demands. A wise "practice" requires that we shall know ourselves. And it is not possible for men to know themselves clearly or fully unless they go far into history. We cannot look deeply into the present without finding the past beneath it. History is our greater autobiography. I trust, then, that I am not straying nor inviting you to stray from "practical" things when I ask you to have patience with an historical review.

In one sense there is nothing new about the social conscience. Nothing that is distinctly and permanently human can be older. For this social conscience is but another name for that common conscience of right from which laws have drawn their authority since the beginning of history, and to which they must ever and again return when they become shopworn or fall under suspicion, to have their authority vouched for and their luster renewed.

Why, then, use a new phrase? Is not sense of right or consciousness of right sufficient? It would be well, perhaps, to have a law that if a man desires to create or use a new name for an old thing, he shall do it with a halter round his neck; so that, in case he fails to give sound reasons for his departure from the old usage, he may speedily be robbed of his power to do further harm. Assuming, therefore, that you have your end of the halter in your hands, I feel called upon to defend the phrase social conscience.

When we speak of the individual conscience we think instinctively of a faculty within us that passes judgment upon our own behavior and that of others. At the same moment we think of a faculty that is not content to stand upon the present level of behavior, nor live within the range of duties that are well-known and widely recognized. A man of conscience is a man who is on the march towards new duties and enlarged responsibilities. Conscience is aggressive. Unless duties broaden, conscience turns into an element that turns human nature sour. Only by growing it can continue to exist.

Even so is it with the conception of the social conscience. It presents to us the aggressive aspect of the older conception, "sense of right" or "consciousness of right." The consciousness of right, as we are becoming familiar with it, is not content to stand upon the level of rights as the past has known them or as our forefathers have acquired them for us. It is on the march. It will not stay inside the older codes of right. It is willing and eager to recognize new responsibilities. It counts that man happy who can find two obligations to his fellow citizens where his father found one. Hence we use the phrase "social conscience," because we need a name that shall indicate and advertise the critical element in the sense of right—the element which renders it suspicious of the existing standards of law. The social conscience is a consciousness of right that is bent upon reform. It is the consciousness of the great Roman lawyer animated and inspired by the prophet of Israel.

For the moment, however, I use the new phrase as if it were entirely equivalent to the old. So taken, we may well say that there is nothing truly human that is or can be less new than the social conscience. And that, because there is nothing human than can be more fundamental. For what is our main business, our bosom interest? What concerns us most deeply, when we regard ourselves in our capacity of human beings? What is the thing that most clearly differentiates us from the brute? What is the pith and marrow of humanity? Our ability to eternize ourselves, to lift our lives above the moods and motives of the day, to work and build as beings who think not of a perishable home. Thus the invention and perfection of language was the first great "human" achievement, making all the other "humanities" possible. For by means of language its permanent forms, its structural arrangements, we are able to put our minds where the impressions and sensations, which throng like a mob into the passing day, cannot run over them. Through the forms of speech the undying conversation between conceptions and sensations became possible. When writing was invented this eternizing power of language was completed. For thereby the book became possible, that human word which is winged for longer flights than the spoken word can aspire to, that imperishable word which enables men in all parts of space to be near neighbors and renders men in all fields of time contemporaneous. The "human" is the working "infinite," the practical infinite, an infinite which, while it cannot draw breath except in a world with undiscovered bounds, is still glad and proud to live and labor on the earth, giving to hands and feet a higher value than it finds in wings.

Now, from this point of view the consciousness of right is the deepest element of our race. It is deeper than religion, as religion is often understood or misunderstood. For it is the sense of right that has made society possible and without society there could have been neither language nor civilization. Of course, religion and the sense of right have never been long separated. Least of all were they separated by those faraway forerunners of ourselves, who laid the foundations of the supremacy of man over the animals, and of human masters over nature, by building the first social structures. But, taking religion in its individualistic form, it is not so completely or permanently human as the consciousness of right. Because the sense of right is the source of law, and law, that which makes possible common life on a great scale, is the deepest need of our race. The social conscience, therefore, if we identify the phrase with the consciousness of right is as old as history. It is even older, for since, by building up permanent communities, it made history possible.

Yet there is a sense in which we may fairly speak of a new social conscience. Two things, that have long kept more or less apart, are now coming together, namely, the ideal of righteousness and the ideal of justice. The ideal of righteousness is that vision of personal intimacy and serious conversation with God which, cleansing our hearts of their petty vanities and delivering our wills from servitude to temporal things, makes our life in time and space a joyous pilgrimage. The ideal of justice is that vision of fair play for all men, of freedom for the oppressed, of opportunities for the lowly, which ennobles our conception of citizenhood. Of course, the two ideals can never be actually separated. Humanity is not built as our steamships are built, with water-tight compartments, water-tight compartments belong to the mechanical, not to the organic kingdom. The vision of

the Christian saint, looking up to God, the vision of the great Roman lawyer, high priest of social peace, could not be kept away from one another. Still, in a measure they have been kept from deeply influencing each other, and for a great many centuries at that.

In the ancient world the divine law and the civil law were fused. In the Vedas, in Homer, in the Twelve Tables, in the Talmud, there is no separation, not even a distinction between them. It would be easy to point out the absurd aspects of that mental situation, its lack of perspective, its failure to sift the essential out of the insignificant, the universal out of the local. It would also be easy to point out the greatness of the situation; since, without that fusion or confusion between the sacred and the secular, the divine law and the common law, neither Athens nor Rome nor Jerusalem could have been built. But criticism and admiration are equally misplaced. The point before us is that in the ancient world the term "righteousness" was practically convertible into the term "justice."

Even in the Catholic church, within the Roman empire, the two terms and conceptions were not clearly distinguished. The Latin fathers lumped them under the single term "justitia." As late as Gratian's text-book of common law—written in the 12th century—the "Law of Nature" is identified with the Gospel. But in the triumph and establishment of the Catholic church, two things happened which involved a clear distinction between the two conceptions apart, and set them to traveling different roads.

The first was the separation of church and state. That was a totally new thing. History had not heard of it before. When it had been brought to pass it drew after it the distinction between the sacred and the secular, between the interests and concerns of the church on the one side and those of the state on the other. Henceforth the administration of the divine law was to be the primary concern of the church, while the administration of the secular law, the law that touched political and economic questions, was to be, for the most part, the business of the state. "Righteousness," the concern of the saint, and "justice" the concern of the statesman, were to be less intimate with one another than they had been in Israel.

The other thing that helped on the differentiation of the two conceptions was the triumph of monasticism over the church. The men and women who conceived a grand passion for righteousness or saintliness withdrew even from the "secular" affairs of the church in order to attain the beatific vision, a clear view of the divine unity and peace. It is true that they afterward ruled the church from the monastery; and that they exerted a profound influence for social betterment. But it is also true that, so far as direct thinking went, the vision of the divine unity and peace, which is the joy and refreshment of the saint, was only remotely related to that vision of social unity and peace which is the consecration and inspiration of the social reformer.

In our time the two conceptions are coming together again. The vision of the saint and the vision of the social reformer have kissed each other. More and more is it getting to be the case that the people who pray for personal perfection take shame to themselves, if, for a moment, they forget the social wrongs that are to be righted. More and more is it becoming impossible for us to rise from our knees before we have dedicated our strength to righting them. For we are coming to feel that the unity of God, without the unity of humanity, is a meaningless formula; and that the longing for the beatific vision is schismatic and heretical, unless the thought of the divine peace and beauty includes the thought of a higher and less wasteful social order.

If one were asked what is the reason why these two ideals are so rapidly coming together, and if at the same time one were required to answer in brief, he would say, the 18th century! Not that the 18th century is itself the cause, but that it was the precipitation point where the main forces of modern history entered into a new combination. If I were the autocrat of the Russias, which, happily for myself I am not, and if I were a real autocrat, which, happily for himself the czar is not, I would ordain that all the college men and women in my dominions should study the 18th century and study it at length. For without a thorough knowledge of it, the 19th century man cannot hope to understand himself. It is one of the great turning points in universal history. It has birthmarked the life of the Occident. Everything that has followed it is unlike everything that precedes it.

Just one thing needs to be emphasized here. In the 18th century the lay movement in theology got under full headway. It had begun long before. Rhys Davids has brought to light the significant fact that in the parliament of 1533 a "gentleman from Gray's Inn" protested against the refinements and divisions of theology and appealed to the "catholic" notions that are in plain view before all men. He was the first of the lay theologians. The movement rapidly gathered strength. The fearful religious wars of the 16th and 17th centuries exhausted the interest that western Europe had given to traditional theology. An age of theological indifference now set in. At the same time a new kind of knowledge, "earth knowledge," was coming into high favor. Speculative theology was driven off the field. The lay theologian, of the deistic type, took possession. Moreover, he was not simply a layman. He was a lay pope, as sure of himself as ever the pope by the Tiber had been, even in his best days.

What the scope of his theology was does not concern us. As a matter of fact, his dogmas were few and portable, but that is not to the point. Nor are we concerned with the correctness of the valuation he put upon his own capacity. The one thing that interests is the fact that he was a theologian, a layman and a pope, and all at one and the same time. This fact involved a theological revolution. Theology, that form of thought which busies itself with the idea of God and its bearings upon human life, had now ceased to be the business of a clerical corporation, or even of the Protestant clergy. It had become the affair of the laity. The layman as a theologian was entirely at his ease.

This fact, by itself, would have entailed a closer relation between the ideal of righteousness and the ideal of justice. For the layman, as distinct from the man in orders, is a statesman. It is his business to build the commonwealth, to police the community, to keep in order the roads of social and economic intercourse. When, therefore, the layman came to have confidence in his own theological capacity and when, at the same time, he rejected as surplusage, all theology that lay beyond the reach and range of common sense, of necessity the idea of God came close to mundane things. It was merely a question of time when the passion for spiritual perfection which characterizes the Christian consciousness, should begin to blend with the passion for justice which is the mainspring of the human commonwealth.

But the layman's career in theology was not a thing by itself. It went along, in the first place, with the critical attitude of the 18th century towards theological traditions as a whole. In the second place, it went along with the beginnings of the great social movement of modern times. Criticism and the revolution, as Comte has shown, were closely related. So,

when once theology had become the layman's business, it could not long be held back from passing over into sociology.

This happened on a considerable scale in France. It has happened on a considerable scale in Germany. Feuerbach, in many respects, is a typical figure. And he began life as a theologian, passing over into radical socialism. It seems to me that the movement he stood for is deeply representative. It is one of the mental signs of our time.

I do not dream of crying down theology. I think that one of our greatest troubles today is that we have not nearly enough theology. The little I know about human experience as a whole leads me to believe that, sooner or later, there is sure to be a revival of interest in speculative divinity. But we are dealing, at present, with a condition, not a theory. And the condition is the marked tendency of our time to put sociology in the place of theology. How strong the tendency is may be seen not merely in the thought of the people who are classed as "unchurched," or in the rapidly growing body of the "literary proletariate," but in the churches themselves. The insistence upon "practical Christianity," the development of the "institutional church," the widespread decline of interest in speculative divinity, are incontestable proofs that the churches are in the same stream of tendency with the "unchurched."

Now this means that the ideal of God—His unity and holiness—if it is to continue to reveal itself as the base and foundation of human unity and human ideals, must find its way into consciousness by the back door. During many centuries the idea of God was all in all; and the idea of humanity, while clearly suggested, was not developed. But now the wheel has come full circle. The idea of humanity is becoming all in all. This is peculiarly the case with those classes upon which Christianity must stake its chances of success in the battle for the title "the world's religion." By virtue of the Bible and by grace of loyalty to Christ, Christianity is under the heaviest bonds to secure and retain the affection and interest of the so-called "lower classes." Since the interests of those classes are attaching themselves more and more closely to questions touching terrestrial housekeeping, it is clear that Christianity cannot, without denying itself, fail to bring the idea of God into the most intimate relations with the idea of humanity. The idea of God must be commended to the social movement and motive as their hidden base and foundation. It must re-enter consciousness, not by the front door of demonstration, but by the back door of practice and suggestion.

In the same field of time with the transition of theology, first from the clerical to the lay stage; and then into sociology, stands the great fact of modern experience called the nation. Without conceit, we Americans may take America as the most modern and consequently the most typical of nationalities. There are two things that are most deeply representative of modern life. The first is the emphasis upon individuality. The second is the economic exploitation of the earth. In both particulars America is the type. Here it is that the principle of individuality has gone farthest. That European country, where individuality religious and political, has had the fullest career, colonized America just at the time when her own emphasis upon it was most intense, the 17th century, the English individual, "settling down on bare creation" changed into the American individual. No great nation has ever had so much elbow room, so much free space for the average individual. So, by grace of the English blood that is in us and by grace of the virgin continent that God kept through long ages in store for us, America is the land where the principle of individuality is the most deeply rooted, the most strongly guaranteed.

The other characteristic element of modern life, the exploitation of the earth, is likewise at its height amongst us. Nowhere else has such vast wealth been so rapidly amassed. Nowhere else is the development of trade and commerce so impressive. Both on the ethical side, therefore, and on the economic side, we may safely say that America is the most typical of modern nations.

Now, the word nation does not merely describe a fact. It also suggests an ideal. While it differs from the term "church" in that the latter looks more to the other life, while "nation" looks more to this, still it is an ideal term even as "church" is ideal. There is an empirical fact behind the term, a vast national estate whose bounds our school children can give us. That is the nation's body. But within the body is a soul. America is the chief home, the main home, of the democratic program for humanity. And this means that Americans have an impassioned faith in a kind of law and justice that belongs, by divine and human right, to all sorts and conditions of men.

What, then, must happen in America as the principle of individualities comes into closer relations with the fact problems of wealth? Political economy has already begun to turn a pretty short corner. In the days of Aristotle, no one thought of voicing the study of wealth for the theory of the commonwealth. Modern economics, for a considerable time, practically did that thing. But in our day the study of wealth is again becoming a part of the theory of the state. Compare a book like Marshall's Principles of Economics with a treatise of the older kind, and this point is clearly illustrated. The emotional, not to say religious, element in Marshall; suggested here and there, although not developed, would have given the nightmare to professors of the more exact science of wealth. Political economy, I repeat, is coming to be regarded as one aspect of political theology. It deals with that great fact called the nation, a fact which is something more than an empirical fact, inasmuch as it involves a great ideal of law, an impassioned conviction of justice and right.

Here, then, under the heart of the great modern nation, the new social conscience is being conceived. In one sense, the social conscience is as old as history; since, in all ages, it has been the spring of law, the source of noble social action, the inspiration of the men who have labored to make justice as common and as cheap as the sunshine. But at the same time the social conscience is new. It is new because the fact of nationality is new, and because in the nation the principle of individuality and the problem of wealth are conspiring to give the everlasting social question a new form, a wider scope, a more compelling interest. Again, it is new, because two great ideals that have lived through many centuries more or less apart, are now making a love match. The ideal of justice has been the concern of the statesman. The ideal of righteousness has been the concern of the saint. They have always worked together. But in our day, owing to the break-down of the monastic system and the secularization of theology, they are being knit close together. The ideal of righteousness must freshen and bring back to light its old kinship with justice. The saint must become a social reformer. In the slums, not in the religious leisure of the monastery, must he seek his ennobling vision of the being and beauty of God. The social conscience becomes, in effect, a new thing, when once Christian feeling with its splendid energy, its superb idealizing force, sets into it.

Many of our contemporaries believe that the Christian churches shall find the road to unity running through the social question. On all sides it is said

that the way to come together is to leave our theological difference in the background and stand upon the platform of common humanitarian action. Of course, there is a very considerable truth in this. But we must not victimize ourselves. We must not permit our enthusiasm to run away with our knowledge of history. It is not at all likely that "practical" duties can ever give a final answer to speculative difficulties. They can and do make men forget academic distinctions. They can and do force people who have more speculative leisure than is good for them to come down to hardpan. And so they teach speculation to abandon exhausted veins of experience, to open richer and more promising veins. But they cannot decisively settle speculative difficulties. And humanitarian reform, if administered as a cure for theological troubles, may turn out to be a kind of mental chloroform.

What our humanitarian enthusiasm, the growing passion for justice, the working of the social conscience, can do for the churches is to bring them close together. It is not safe or healthy to differ from a man unless you can know him. The trouble with many of our theological differences is that they are largely literary. The divisions into separate churches have made it possible for men to fight at long range with weapons that are effective only when used at close quarters. General Hooker, after listening to a fierce debate between infantry and cavalry officers regarding the merits of their respective arms, closed the discussion by saying with an oath that nobody had ever seen a dead cavalryman. Possibly one trouble with our present theology is that nobody ever sees a dead theologian. Our common passion for a higher, less wasteful social order will have rendered us an immense service, when it brings us to close quarters. Then we can hit each other hard. We do not need less fighting. We need more. But it must be fair fighting, the fighting of men whose theological differences are interpreted, inspired and chastened by devotion to common and tangible ends.

Religion a Vital Factor in Industrial Problems.

Mrs. Frederick Nathan, President of the New York Consumers' League.

When I mentioned to a few acquaintances the topic I had selected for my address this evening, I thought it significant that they were puzzled as to the relationship between religion and industry. What has religion to do with the problems of economics, of finance and of commerce, all of them matters of very practical and material nature? How, they inquired, can any spiritual attitude of mind or any prescribed dogma influence in the slightest degree the complex intricacies of any single branch of trade?

It is my hope that I shall provide some sort of answer to these doubts.

It will be necessary, first of all, to come to an agreement as to the definition of religion. Some people find religion among so-called heathens and savages, while others finds no evidence of any religion there. It depends upon what one terms religion—creed, dogma rites, ceremonies, symbols, or the ethics, principles, spirituality, humanity for which these forms and symbols stand. Speaking as I do before this Congress of Liberal Religion—a privilege of which I am indeed proud—I believe I shall be supported when I say that religion is not creed, but deed, not dogma but life, not prayer but consecration, not psalm-singing but principle and character, not asceticism but living out in the very fullest, noblest, richest way, the life that is our blessed heritage.

To make the most of God-given opportunities, talents, tastes, ambitions, passions, to feel God throbbing through nature, gliding through science, whispering to us through poetry, beckoning through art, singing through music, moving over the face of the waters, when we are submerged in grief, lifting us up above the power of temptation, guiding us to help our sisters and brothers—this, to my mind, is religion. And it matters little what our historical background may be and what our traditions, so long as our ideals remain.

There are many different definitions of religion. When Hillel was asked, 2,000 years ago, whether he could define Judaism in one sentence, he said: "Do not unto others what thou wouldst not have done unto thyself; this is the whole of the Jewish law, all the rest is but commentary." Confucius said, practically the same thing to his followers, and of course you all have in mind, the same "golden rule" expounded by Jesus of Nazareth. To come to more modern thinkers Kant's idea of religion was to recognize all our duties as divine commands. Comte felt that it was the worship of humanity. Froude, a sense of responsibility to the power that made us. Huxley felt that religion was reverence and love for the ethical ideal, and the desire to realize that ideal in life. Matthew Arnold defined religion as morality touched by emotion. His idea of a diety was: A power, not ourselves, that makes for righteousness.

Now, if religion means anything at all, it means a seeking after righteousness, a bringing of righteousness into every thought and deed of our lives. If we agree with Arnold that conduct is three-quarters of life, then we begin to realize that religion must mean something more than going to church or synagogue once a week; it should mean the very impetus of our activity, the basis of our *raison d'etre.*

The man who goes to divine service once a week, who puts large sums of money on the contribution plate, who directs a Sunday-school class, and who gives away large amounts for charitable purposes every year, is still not a religious man if he underpays his employes or takes any unfair advantage of his competitors in business. "Thou shalt not hold back the wages of the laborer." "Woe unto him that builds his house by unrighteousness and that uses his neighbor's service without wages." "What mean ye, that ye crush my people and grind down the faces of the poor? saith the Lord Eternal of Hosts." "To exercise righteousness and justice is more acceptable to the Lord than sacrifice." These are the business principles of the Bible, but, unfortunately (men professing to be religious), do not always live up to them.

Canon Fremantle, in his divinity lectures, delivered at Oxford, pointed out that Judaism (and we must remember that Judaism was the foundation stone of Christianity) was not a religion merely, but a polity, its aim being the establishment of righteousness in the relations of men with the commonwealth. The kings and judges were in the fullest sense ministers of God. "This," he says, "rather than what is strictly called religious doctrine, formed the main subject of the Hebrew writings. The prophets were practical teachers and statesmen, urging continually upon the people and their rulers, those just and loving relations in which the kingdom of God consists." Just dealing in trade was a sacred obligation. "Just balances, just weights and a just ephah, a just hin shall ye have. I am the Lord."

Canon Fremantle insists that the reason the Jewish religion lived is because its ideal was the very ideal sought in modern times; "that of a national community knit together in all its relations by righteousness and love, and caring especially for its weaker members." "This neither Greece nor Rome did, but only the Jewish nation," says Canon Fremantle.

There is no doubt that religions and nations not founded on justice and righteousness are bound to perish. Draper holds that the Greek religion contained within itself the principles of its own destruction. And

when Rome debased the coinage, attacked industrial capital and founded its government upon corruption and terrorism, it sounded its own death-knell. The Jewish religion has survived the storms of centuries, the winds of persecution, the torrents of malediction, because it was founded on justice and righteousness. "Righteousness is salvation." "Religion," we are told, "consists in the perception of the infinite under such manifestations as are able to influence the moral character of man." That religion best adapted to exert such an influence is the one best adapted to illustrate the law of the survival of the fittest.

When I speak of Judaism, I refer as well to the religion of Jesus of Nazareth, who was a follower of that religion, and who, so far as I can see, never preached any other religion.

"Hear, O Israel, the Lord our God is one." "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might." And "thou shalt love thy neighbor as thyself." These precepts from the Old Testament—that are on the tablet over the altar of this church under the Hebrew letters—he proclaimed to be the two greatest commands, and these two *are* the most sacred obligations of Judaism, and of that more modern Judaism, called liberal Christianity.

Now, having determined religion to be a recognition of a divine purpose in life, a sense of oneness with God and all our fellowmen, a desire to act justly and righteously, do we not all see the importance of bringing our religion into our daily lives, of serving God and proving our love for him, by loving and serving our fellowmen? Can we not realize the close connection of religion with the industrial problems what beset us?

First of all, let us consider what our industrial problems are. You will agree with me that the very life of a nation depends to a very large extent upon its industry. We cannot exist, either as individuals or as a nation, without having certain wants supplied. The principal want is, of course, bodily nutrition; without that there is no life; as we get further away from the savage state we require shelter and raiment for our bodies, and as we continue to progress we feel the need of intellectual nutrition, of artistic decoration for our places of shelter and for our raiment.

In ancient times cannibal savages slaughtered their fellow-men in order to supply their hunger. In modern times civilized men do not slaughter their fellowmen, they kill them by the more cruel process of slow starvation. In ancient days the successful conquerors of invaded territory made their captives slaves and forced them to supply the masters' wants. In modern days the successful capitalists who invade all the productive fields make the producers slaves, working them through excessively long hours and paying them a mere pittance for their share of production. The status of a nation depends very much upon its wants and the manner in which they are supplied. If a large proportion of the citizens of the state are employed in the manufacture of a deleterious production, not only will the producers bring into the world feeble, degenerate offspring, that will be a burden and expense to the state, but, negatively, they are depriving the state of healthy, strong, useful citizens. Or it may be that the product is such as not to have a pernicious effect upon the producers, but rather upon the consumers. In either case the result is the same. And, similarly, if a large body of people are employed under conditions that render it impossible for them to be properly nourished, comfortably housed, sufficiently clothed under conditions that render it impossible for them to have opportunity for healthful recreation, or to be contented in spirit, then the nation not only suffers directly through the loss of the utility and rightfully directed energy of its citizens, and through the loss of good qualities in their progeny, but also indirectly through having their energy misdirected into demoralizing and vicious channels. Sydney and Beatrice Webb, in their work on Industrial Democracy, show most impressively the close relation that industry bears to civics: "One degraded or ill-conditioned worker will demoralize a family; one disorderly family inexplicably lowers the conduct of the whole street. The low caste life of a single street spreads its evil influence over the entire quarter, and the slum quarter, connected with the others by a thousand unnoticed threads of human intercourse, subtly deteriorates the standard of health, morality and public spirit of the whole city." The strength and character of the individuals make the strength and character of the nation. Nations are gauged by their principles of integrity and honor, by their ethics, their intellectual, commercial, and industrial activities, rather than as formerly by the force and numerical strength of their standing armies. The nation that best provides for the health and strength, prosperity and happiness of *all* its people is the nation that will stand in the front rank.

Benjamin Kidd in his work on Social Evolution has well pointed out that nations do not progress through intellect alone. The Greeks possessed great intellect, and were wonderfully artistic and philosophical. The Romans were pillars of strength, and rich in philosophy and erudition, but both Greece and Rome lacked good ethical systems. "The races," Kidd claims, "that have acquired an ever-increasing ascendency have been those which have possessed the best ethical systems, i. e., ethical systems which having secured the subordination of the present interests of the individual to the larger interests of an indefinitely longer-lived social organism have then allowed the fullest possible development of the powers and faculties of all the individuals concerned."

Now since we concede that the various industries are the very arteries through which the life-blood of the nation's heart is propelled, how can we infuse the warmth, the richness, the life-giving qualities into the different branches of industry, so that they will throb and pulsate with vigor? Just here let me call your attention to the fact that the only part of all industry that is not consumed, is that which builds up the higher life—that which feeds the spirit or the soul, which alone is immortal.

In discussing the different phases of industry, there are four factors to be considered—the manufacturer, the merchant or distributor, the producer and the consumer. Let us look at the industrial problems from the point of view of each of these.

The manufacturer is a very important member of the community; in a society mutually interdependent, where one is a physician and conserves life, and another is a soldier and protects life, and a third is a builder and shelters life, the manufacturer is the provider of the comforts of life. It is important that he should be honest in providing pure, unadulterated goods. If he do not have a high standard of principles, or a high standard of competition, the whole community suffers.

William Morris was an example of what a man with noble aspirations and high principles can do for posterity by raising the standard of manufacture and art in his special line of industry. Bernard Bosanquet, in his essay on "Two Modern Philanthropists" points out that many thousand religious books might be distributed without even beginning to lay the foundation of the good self-supporting, well arranged life which Leclaire, the son of a village shoemaker was able to bring into existence by straightforwardly managing the business of a painter and decorator as a duty toward human beings." "Leclaire," Bosanquet writes, "started in business practically penniless; he succeeded

not only in making a fortune, but in enabling all his employes to procure comfortable homes and fair incomes. He paid more than the current rate of wages, and then started profit-sharing and co-operation. He always claimed that by his method of conducting business, he was able to make £4 and give £2 to his workmen, instead of earning £1 and keeping it all for himself.

His business was imbued with true religious spirit, his dream was that a workman and his wife should in their old age have the wherewithal to live in peace without being a burden upon any one. He employed 1,100 workmen for several years without a case of drunkenness or destitution." Now *this* is bringing a true religious spirit into industrial competition. Religious purposes to mean anything must mean religious practices. Plato used to argue that the test of righteousness was to act justly whether gods or man see it or not. But the point I want to emphasize in this matter is that Leclaire considered that the secret of his success was his righteous, his just, his religious attitude toward his employes. Because he dealt righteously by them, because he paid them good wages, enabled them to have comfortable homes, surrounded them with pure and wholesome conditions and gave them an interest in his business enterprise, they became valuable workers, helped to increase his output and his profits, until he acquired a fortune and an honorable reputation as a successful manufacturer. Professor Seligman, of Columbia University, has said: "If the last few decades have shown us anything, it is that ethics and economics are inextricably entwined. Nothing is economically defensible which is not economically just."

I am glad to see that a few of our manufacturers in this country are following the worthy example set by such men as Leclaire and Robert Owen, and are doing their share toward uplifting the people in their immediate vicinity, or in Professor Smart's words, are "clearing their own little corner of creation." Some well-known manufacturers out west give all the employes an interest in the business, besides a fair rate of wages; they plant flowers and trees around the factory to enable the employes to have attractive surroundings, they provide a comfortable restaurant and a hot dinner at midday; they set apart space for a cheerful day nursery, where the little children of those who work in the factory may play all day in charge of a kindergartner. They have shortened the working day, and yet claim to make more profit by their new methods than they did formerly when conducting their business on other lines.

On the other hand, we have manufacturers who, instead of having their own plants and paying for the rent of the workshop, for the lighting and heating of it, and for the machinery and tools, give thier work out to contractors to be made, thereby shirking their responsibilities and caring nothing for the conditions under which their goods are made. A well-known clothing manufacturer admitted to me not long ago that he knew that the profits of his business were being eaten up by contractors and sub-contractors, until the veriest pittance was left for the producers; that he knew that the wretched producers were forced to work far into the night during the short busy seasons, in order to earn a sufficiently small sum to enable them to exist during the long seasons of enforced idleness, and that if they were working under his roof, he could not countenance such long hours nor such low wages, yet he claimed that he was helpless to remedy conditions because of the system of competition. Had he been actuated by real religious motives, I claim that he would have taken the initiative in the matter. He and his competitors were wont to give away large sums of money annually to relieve the need and distress caused by the very conditions which they themselves helped to create.

Some people seem to think that religion or charity is one thing and business quite another thing, whereas true religion is doing unto others as we would be done by, and true charity consists in dealing righteously. The Hebrew word for charity is Tsedekah, and means righteousness, as well. True charity should build up character, not undermine it. Character is the foundation of society.

Now let us consider the subject from the point of view of the merchant, the distributor. The merchant and the manufacturer are mutually dependent. The merchant looks to the manufacturer to supply him with wares to sell, the manufacturer looks to the merchant to provide a market for his wares. In order to carry on their business, they must trust each other to a certain extent, and the better their reputation for honesty and high principles, the more likely is their business to grow. Whatever I have said of the manufacturer and his employes holds true of the merchant. The merchant who pays good wages and provides reasonably short hours of work, who surrounds his employes with wholesome, cheerful environment, and who cultivates the right spirit toward them, will get better service, and will thus gain from ethical or religious motives, results that will prove advantageous economically and financially. The merchant who endeavors to sell only goods that are unadulterated, wholesome and good, that gives good weight and good value for money received, is the merchant who stands high in the community, and—other things being equal—the successful merchant.

I want to say a few words now about the producer. I can only pass hurriedly from the consideration of manufacturer to the merchant and on to the producer, because I want to devote most of the short time at my disposal to the consideration of the consumer's responsibilities and duties. The consumer's role is the most important, and upon his principles and actions all the other factors—manufacturer, merchant and producer—depend. Obviously the duty of the producer (and we must remember Kant's definition of religion was to recognize all our duties as divine commands) is to produce good work, to be conscientious and faithful, to work, not only to earn bread, but to give good value in compensation for the wage. Too often the workman feels that the only reason why he should do better work is that he may earn more money. Too often he is willing to do slip-shod work, if better work be not exacted. Too seldom does he desire to bring about good results, to perfect himself for the sake of his craft or art. But producers who labor incessantly for any length of time, so that their entire lives are given up to ceaseless toil, who earn scarcely enough for subsistence, whose lives are hard and unlovely to the last degree—to use the language of the committee of the house of lords in describing the lives of sweat-shop workers—such people become finally incapable of producing anything of real value. The more freedom given to producers, the more opportunity for recreation, for study and for self-government, the better the product will be, and the better and stronger the nation will be. So long as our average workmen are compelled to pay out 88 per cent of their earnings for the mere necessities of existence, for shelter, food and raiment, leaving only 12 per cent for comforts, medical care in illness, and recreation, so long must we except discontent, mediocre work, and lack of *esprit de corps* between employers and employes.

Now I have reached my fourth factor, the consumer; all the leading economists of the day proclaim that with the consumer rests the final solution of all our industrial problems. Hobson, the author of "Evolution in Capitalism," has well said: "You may increase the wealth of a nation far more effectively by educating the consumers than by increasing the efficiency of the producers. "And it was he also who said: "Every

consumer, by each act of purchase, is exerting a direct power of life or death over a class of producers." It is the consumer, who, in the last analysis, is responsible for production, who controls not only all productive industry, but also the distributive end of it as well. The consumer dictates what goods shall be produced, and under what conditions they shall be produced, and also under what conditions they shall be distributed or sold.

The consumers create what is known as "the economic want." This was very clearly seen in feudal days. Whatever the feudal lords required was made for them by their serfs; it is just as true today that whatever we require is made for us, but because of our complex life, the matter is not so clear to us. Everything we use, from the cradle to the coffin, is made only because the consumer creates a demand for it, and sets in motion the energy that produces it. With the introduction of scientific methods in training children, modern mothers have protested against rocking their infants, consequently the old-fashioned cradle is no longer to be found, and in its place has come the hygienic brass crib. The science of sanitation and the philosophy of interring the dead with a due regard to the best interests of the living, have so changed our sentiments that without doubt within a few years coffins will no longer be made, but urns for the repose of our ashes will be substituted. So you see, it is really sentiment after all that moves the industrial machinery of the entire world. It is the sentiment of religion that builds churches, raises altars and shrines and makes vestments. It is the sentiment of patriotism that opens ship yards, machine shops, powder magazines, and bunting manufactories. The character of industries reflect the character of the people. The character of wares purchased in any community depends upon the character of the consumers or purchasers. If people buy clothing that is made in sweat-shop dens, stitched during cruelly long hours, at starvation wages, amid unwholesome surroundings, clothing that may be said fairly to be saturated with the tears of the workers, they are helping to manufacture garments "woven of the web of human life." It is said that "in all transactions of industry, we are trafficking in the lives of men and women." The fishermen's wives in Scotland say when selling the fish: "It's no fish you're buying, it's men's lives." Those of us who have passed a summer in a fishing village, can feel the sad truth of this aphorism.

Every consumer should feel it his religious duty to do his buying in such ways as to further the welfare of those who make and sell the goods he buys. An association of conscientious consumers could command the entire situation, and could revolutionize our entire industrial machinery—putting it on a higher basis of competition (were it large enough to make its demands felt). It has been said that the key to the solution of all the ethical and social problems of the day is "to make our personal wants at one with the supreme good of the entire universe." This, I take it, is the ideal of the Consumers' League, a league that has now grown to such an extent that there are organizations established in seven of our states, and some of these state leagues have combined and have formed a national movement.

According to the laws of social evolution, the nation that comprises the greatest number of individuals who strive toward the ideal of "making their personal wants at one with the supreme good of the entire universe," who are so highly developed that they can take no true pleasure in anything that is not of benefit to humanity, is the nation that will progress and live.

There is a little ceremony in the Jewish religion that has come down to us through the ages. It symbolizes our work in this world when that work is nobly planned and nobly done. At the close of the Sabbath service, a tray bearing a glass of wine, a spice box and a lighted candle is carried to the altar. The rabbi sips the wine, wafts the spice box, and puts his fingers near the flame of the candle. This ceremony, like all religious ceremonies, is designed to awaken emotions that make for righteousness. When the meaning of a ceremony is lost sight of, it loses its significance, and becomes an empty form. The idea in tasting wine, shaking the spice box and smelling the spices, watching the flame, feeling its heat, is to commence the week of work by consecrating the senses to God, a pledge, as it were, to use them for no unholy work. To my mind there is still deeper meaning. The wine is symbolic of the wine of life, the wine that sustains and strengthens us, the wine that God intoxicates the soul, the wine of the psalmist that maketh joyful the heart. The spice of life is that which seasons our every action, and gives the inspiring flavor, without which our life were indeed dull and tasteless; it is the aroma that goes forth from our thoughts and deeds and influences or affects all in our environment. "Take unto thee sweet spices." The light of life is the flame of love that burns steadfastly in our hearts; it warms us and lights us on our way. Job's prayer was that the "soul may shine in the light of life." And the psalmist sang: "The Lord is my light and my salvation." Truly, if we so live that we consecrate our work to joy and happiness, to sympathy and service, to enlightenment and righteousness, we can indeed feel at the close of the day that our work has been blessed, and we can rest in that perfect peace that passeth all understanding.

THE STUDY TABLE.

The Social Meaning of Modern Religious Movements in England.

As the first fruits of his connection with Union Theological Seminary, Dr. Hall has laid all students of social phenomena under obligation by the laborious research with which he has traced the social significance of religious movements in England from the beginnings of the 17th century down to the Salvation Army of today. To one who recognizes in history an increasing manifestation of the immanent God it is thrilling to watch in these pages the rising tide of consciousness of kind follow the attractive power of a deepening consciousness of God.

Two classes should study this strong and timely book for the light it throws upon those problems with which England has had to deal, but which are now transferred to our own shores. Self-complacent orthodoxy, strenuous for its dogmas, should read it and learn on what terms it may deliver the multitude, distrustful of a religion seemingly unsocial, the prerogative of the more comfortable classes, from forsaking all religion and losing the power of spirituality in denying the form thereof. On the other hand, it would be of the utmost importance could these facts become known and assimilated by that same multitude. Nothing could better help them to overcome prejudice and to recognize that true religion is always the promoter of social well being. The direct message of these lectures—that truly religious movements have a social meaning—is not more true nor significant than their indirect message, the fact too commonly missed by the "social"-ist, that all social betterment finds its motive power in a spiritual impulse.

An index would have greatly enhanced the value of the volume. G. R. P.

* The Social Meaning of Modern Religious Movements in England. (The Ely Lectures for 1899.) By Thomas C. Hall, D. D. Chas. Scribner's Sons, New York, 1900. 8vo., cloth, pp. XII, 288, $1.50.

THE HOME.

Helps to High Living.

SUN.—The kingdom of God belongs not to the most enlightened, but to the best; and the best man is the most unselfish man.

MON.—Faith in good,—perhaps the individual wants nothing more for his passage through life.

TUES.—To defend the soul, its interests, its rights, its dignity, is the most pressing duty for whoever sees the danger.

WED.—Self-interest is but the survival of the animal in us. Humanity only begins with self-surrender.

THURS.—Oh be swift to love, make haste to be kind.

FRI.—Every man is a center of perpetual radiation like a luminous body.

SAT.—Every man is a priest, even involuntarily; his conduct is an unspoken sermon, which is forever preaching to others. —*Henri Frederic Amiel.*

How It Came.

A tiny shoot peeped out of the ground
And opened wide as it gazed around;

Stretching its dainty leaflets bright
Up—up—up to the sweet sunlight;

Reaching sideways, that way—this—
To catch the earliest zephyr's kiss;

Climbing higher in balmy air
To meet the raindrops glistening there;

Spreading its wavy branches wide
Till song-birds came their nest to hide,

And children gathered in joyous glee
In the shade of the old oak tree.

All because of a hand, they say,
That planted a seed one summer's day.

Sidney Dayre, in Exchange.

"Boy Wanted."

"There! I guess that ought to bring one, early tomorrow morning!" said Mr. Jonathan Peabody, as he finished tacking the card on his front door, and stood back to view his work. "Boys are plentiful enough, but they are so trifling," he added, as he locked the door on the inside for the night.

Uncle Jonathan, as his customers called him, had sold papers and periodicals from that little shop for twenty years. The children in the neighborhood all knew him. Business had been so brisk of late that Uncle Jonathan had determined to get a boy to help him about the shop, and deliver packages. The room was scrupulously clean and cheerful, and as he trotted back and forth, he talked to Thomas, a large gray cat, who purred sociably and rubbed against his legs. Then he lifted the cover of a pot which was boiling upon the stove, and stirred the pudding of yellow meal.

"Thomas, did you hear a knock?" he asked. "Now, we never open the shop after we have closed for the night; every one knows that; still, Thomas, we must see who it is. Who's there?" he called.

It was a child's voice replied, but so faintly he could not understand the words. Children always appealed to Uncle Jonathan's heart, so he set down the lamp and made haste to open the door.

It was a little girl with a large bundle in her arms. The night was clear, but very cold, and the sharp air cut like a knife, and threatened to blow out the light, so that Uncle Jonathan had to close the door to a small crack; a most inhospitable way, he thought, to talk with a child.

"Come inside, my dear, and tell me what you want; it's too cold to be standing here."

"Please, sir," said the girl, as he closed the door, "you wanted a boy?"

"Yes—so I do; do you know of one?"

She did not reply at once, but commenced tugging at the bundle she held in her arms; it was a heavy shawl, and when she found the head of a fractious pin and pulled it out, the shawl fell away from the tumbled head and rosy cheeks of a baby boy, of perhaps three years of age.

"Bless my stars!" exclaimed Uncle Jonathan. "It's a baby."

"Yes, sir," said the girl. "But it's a boy."

Then Uncle Jonathan laughed. How he did laugh and shake and chuckle, while the children watched him with great, round serious eyes.

"Please, sir, you said you wanted a boy." The child's voice was so sad, so reproachful, that Uncle Jonathan immediately stopped laughing.

"I did, I did, dear; but one big enough to help me in the store. Now if you were a boy you could carry papers, you see; but a baby——" again he broke into a hearty peal of laughter in which the baby joined, clapping his hands.

"That's right, my little man; you see the funny side, don't you? and sister mustn't cry," as he saw two big tears steal down the girl's face. "I'll tell you what we'll do. Come into the back room and we'll all have supper together and talk it over; the pudding is done."

The magic word "pudding" dried the tears, and while Uncle Jonathan busied himself putting on an extra blue and white plate, cup and saucer, and a pewter mug which he took from the top shelf of the cupboard, the child took off her own ragged jacket and hood and released the baby from his imprisonment in the gray shawl.

"What is your name?" he asked.

"Mary MacDonald, sir, and baby's name is Roderick."

"Scotch," said Uncle Jonathan. "That is good, honest stock, isn't it, Thomas? Where is—where is your mother?" Uncle Jonathan asked this question hastily, for the children didn't show much evidence of a mother's care.

"Mother died two weeks ago," and Mary's voice broke. "And father went away when Roddy was a tiny little baby; and, oh, sir"—it seemed as if the warmth of the room and Uncle Jonathan's kindly manner had suddenly given her confidence—"I am too little to sew, as mother did; you see, I am only eleven this winter, sir, and I can't earn any money. You said you wanted a boy. I thought Roddy might do; he is such a good little boy; he hardly ever cries. And if you would let me come and see him sometimes."

By this time the tears were rolling fast down the child's face, and something dropped with a big splash into the pewter cup which Uncle Jonathan had taken up to fill with milk.

"Come, come," he said, clearing his throat two or three times; "we are forgetting all about our supper. Come, Roddy, little man, if you are going to be my boy you must sit on Uncle Jonathan's knee and drink milk from this nice cup. It's Thomas' milk, but Thomas won't care; he'll hunt a nice, fat little mouse with a long tail for his supper."

Ah! it was a merry supper; the golden pudding and the creamy milk were the most delicious the children had ever eaten. By and by their sad little story came out. They had no one, and Uncle Jonathan had no one; so it was not strange that the old customers were surprised next morning by a quiet, bright-faced little girl behind the counter, and that a yellow-haired, red-cheeked baby toddled about the store and made friends with every one.

"Some of your folks turned up at last?" they said; and Uncle Jonathan nodded his head with a face beaming with such happiness that the customers all congratulated him, and went out feeling as though something good had come into their own lives.—*Universalist Leader.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

AN OPEN LETTER FROM SWITZERLAND.—The following is the English translation accompanying the original French text of a letter, "In behalf of the Transvaal and Orange Free State," addressed "the Right Honorable Leonard Courtney, M. P., President of the South Africa Conciliation Committee, London," dated Geneva, May, 1900, and signed by nearly 250 representative men and women from different parts of Switzerland. Useless as they may seem to be, one can but be glad such words are spoken and wish for them a wide circulation.

"Sir,

Sincere admirers of England, whom we have hitherto greeted as the guardian of liberty, as necessary to society as to individuals, may we be allowed in the grave conjunctures through which your country is passing to say a word suggested to us by a feeling of duty?

"The United Kingdom is waging a protracted war against a small people to whom had been refused a request for arbitration, which is several times mentioned and insisted upon fervently in the pages of the Blue Book. Now after that many bloody and heroic conflicts showing prowess on both sides, peace seems looming in the offing, what shall be decided with respect to the future of the South African Republics?

"Should England hearken to advice which conflicts with her best traditions, it would deeply afflict her foreign friends who, looking to the future, could not be reconciled with the idea of a breach made by England to civilization which includes personal rights and the liberties of others.

"Some are of opinion that nature has selected superior races for the enthralment of the so-called inferior races. Such a claim could be intelligible were it pressed by a pagan prior to the Christian era, but it has, in our opinion, been negatived by the History of the Helvetian Leagues. Indeed, in their contests with Austria and Charles the Bold, our forefathers were but the representatives of a peasant and rudimentary civilization. None the less is it true that, when they battled with enemies who could justly lay claim to superior culture, they promoted Humane Progress, and that, but for their Passion for Independence, we should not be what we are and should not have contributed our share to the launching of Freedom in the world.

"Our deep faith in the civilizing mission of England bids us hope she will respect the rights of peoples in the coming adjustment of the South African difficulties. None in England, after the splendid proofs of discipline, personal valor and above all of humanity which the Boers have given the world, could doubt these men are worthy of living their own life and have, so to say, established anew their title to an independent existence.

"Pray, Sir, use, according to your best judgment this letter in the interest of the small nationalities of the Transvaal and Orange, for the promotion of a peace creditable to liberal-minded England.

"We beg to remain, most respectfully yours."

Here follow the signatures of legislators, university professors, editors, business men, sociologists and philanthropists, many of whom have an international reputation.

THE LATEST WORD FROM PERE HYACINTHE.—M. Th. Duproix calls attention in the *Reforme des Charentes* to a recent article by Mr. Hyacinthe Loyson in one of the great Paris journals in which he distinctly declares himself for Protestantism. "Those who have heard or read Mr. Loyson," he says, "know that he never discussed the religious question without loudly proclaiming the great distance which separated him from our church.

"We have before us a lecture which he delivered in Paris, June 2, 1889, which contains these significant words: 'Contemporary France will never be protestant. Protestantism, in its present form, is at least as worn out as Roman Catholicism.' More recently he extolled some sort of a return to Gallicanism. Today, taught by experience, demonstrating on one hand the growingly pronounced audacities of clericalism and the impossibility of restoring Christianity within the limits of Catholicism, he plainly affirms that 'The banner of the reformation of the sixteenth century is with the advance-guard of Christianity. Everywhere at this time, in America and in Australia, in Asia and in Africa, as well as in Europe, it marches at the head of all moral and social progress. *It is, moreover, the only one that can be opposed in the religious domain to that of the Roman and Jesuitical reaction every day more menacing.*'

"Mr. Loyson concludes with these words, which leave no doubt as to his thought:

" 'The principle of evil is in ultramontane Catholicism and since we have with us the repetition of the sixteenth century, the League opposing itself to the Reform, let us resolutely oppose the League and range ourselves on the side of the reformation.' "

By way of comment on this it is pointed out that a similar conclusion was reached and an identical appeal made not long since by a well known free-thinker, Mr. Yves Guyot, former Minister of Public Works, and director of *Le Siecle*: "It must be that the Protestant solution is the necessary one or it would hardly be reached by starting from such different standpoints."

THE MEMORIAL CHURCH AT SPEYER.—On the eve of his departure for Europe, Dr. Beyschlag, representative of the Memorial Church of the Protest of 1529, reported the total amount of American subscriptions toward this interesting movement as $23,00, with perhaps $20,000 more to come. Among recent contributions was another $5,000 from a New Yorker and one of $100 from a woman in Chicago. While Dr. Beyschlag expressed himself as much gratified by the interest shown and assistance received from this country, we ourselves can hardly feel that the amount given is a large one for Protestant America. The fact, too, that so much of it came from New York and from the pockets of millionaires detracts largely from the representative character so much desired. The large gifts are welcome, but where are the countless smaller ones that should give to America's contribution the popular character of the offerings from other lands? Is it because we have so much freedom that we cannot so gratefully appreciate as do their people the inestimable blessings due to Protestantism? Let those who do, remember that contributions may still be sent to Spencer Trask, 27 Pine street, New York.

M. E. H.

CHICAGO.—The following resolutions explain themselves. It is an unsafe thing to name school houses and other public buildings after the living, as Chicago has had occasion to realize more than once, but the school board will make no mistake if they give to the parental school which they are about to build the name of Mrs. Stevens, the quiet power that did so much toward bringing about the legislation which makes such a school possible and the executive skill that justified the law and proved the need of the building before it is built. UNITY seconds the Hull House resolutions:

WHEREAS, Mrs. Alzina P. Stevens has been one of the leaders in the work of caring for the neglected and dependent children of our city; and,

WHEREAS, It was largely through her influence and personal effort that the law providing for the establishment of a Parental School in Chicago, has been enacted; and,

WHEREAS, The Board of Education, under the provisions of this law, has taken steps to erect a building, to be exclusively used for a Parental School, therefore, be it

Resolved, That the Hull House Woman's Club, of which Mrs. Stevens was an honored member, earnestly requests the Board of Education to bestow upon this school the name of the noble woman who did more than any other one person to make its establishment a reality, and that it shall henceforth be known as the "Alzina P. Stevens Parental School."

WOMEN OF "THE PASSION PLAY."

A Letter-Carrier's Daughter the "Mary," and an Innkeeper's Daughter the "Magdalena."

"Rosa Lang, the daughter of the Burgermeister, who played the part of Mary in 1890, has since entered a cloister in Vienna," writes Ida Shaper Hoxie of "The Passion Play This Year," at Oberammergau, in the June *Ladies' Home Journal*. "The part is this year to be taken by the sweet-faced, eighteen-year-old Anna Flunger. She comes from a line of well-remembered passion players. Her grandfather was the Christ in 1850, and her aunt, Franziska Flunger, gave an exceptionally fine interpretation of Mary in 1880. The blue-eyed, light-haired niece is said to resemble her in appearance, and to show evidence of the possession of even greater talent; therefore, a great deal is expected of her. The simple home of this Mary, as I saw her in it, was the setting of a most naive and pretty picture. Her white-haired father is the letter-carrier of the village.

Western Unitarian Sunday School Society.

The annual meeting on May 16 was unusually well attended, with President Gould in the chair. Rev. J. R. Effinger read a brief survey of the society's work, tracing it from the preliminary meeting called by Jenkin Lloyd Jones in October, 1873, to its first annual meeting at St. Louis in May, 1874, on down to the present. He touched on some of the products of the society's activity, such as Wendt & Perkins' "Sunnyside" (the first liberal Sunday School song book), Hosmer's "Way of Life" (for years a popular service book), "The Corner Stones of Character," "Home Life," "School Life," Gannett's "Childhood of Jesus," Gould's "Beginnings," "Mother Nature's Children" and "Mother Nature's Helpers," Gannett's "In the Home," Fenn's "Flowering of the Hebrew Religion" and Crooker's "Growth of Christianity," to which publications our Sunday Schools owe much of their past and present effectiveness.

Mr. Scheible followed with a secretary's report, mentioning the publications issued during the past year, and also the society's aiding Mr. Gould in his bold attempt to establish an independent and undenominational paper for the Sunday School and home on his familiar nature-study lines. As treasurer he reported a small balance and pointed out that the society was making every dollar of donation or membership contribution twice as effective as it was ten years ago.

Treasurer's report for the year ending April 30, 1900:

RECEIPTS.

Cash on hand April 29, 1899	$ 47.43
Receipts from sales	471.53
Annual memberships	49.00
Life member, Kenneth G. Carpenter, St. Louis	10.00
Donation, Mrs. C. Groninger, Sioux City	2.00
Donation, Sheffield Young People's Guild	5.00
Donations from schools	144.60
Total	$729.56

DISBURSEMENTS.

Merchandise and publications	$255.51
Postage and express	63.13
Salary	365.50
Insurance	12.00
Stationery and office sundries	18.66
Cash on hand April 30, 1900	14.76
Total	$729.56

SCHOOL DONORS.

Cleveland, Ohio	$ 5.00
Lawrence, Kan	4.00
Montclair, N. J	5.00
Davenport, Iowa	5.00
Chicago, All Souls	20.00
Rochester, N. Y	5.00
North Side Ethical	2.00
Geneseo, Ill	5.00
Chicago, Hull Memorial	5.00
Streator, Ill	5.00
Albany, N. Y	2.00
Chicago, Third Church	20.00
Sheffield, Ill	2.10
Luverne, Minn	3.00
Evanston, Ill	4.00
Aurora, Ill	1.00
St. Paul, Minn	10.00
St. Louis Unity	10.00
Milwaukee, Wis	5.00
Hinsdale, Ill	11.00
Hobart, Ind	2.50
Buda, Ill	3.00
Quincy, Ill	10.00

RESOURCES.

Publications in stock	$1,001.46
Plates and cuts	1,568.75
Furniture	50.00
Accounts receivable (net)	85.21
Endowment fund	64.61
Cash on hand	14.76
Total	$2,784.79

ALBERT SCHEIBLE, Treasurer.

Then came a paper by Rev. George R. Gebauer on "The Education of the Sunday School" touching on the need of that same progres in Sunday School work that is working changes in our public schools. In discussing this paper, Rev. Earl M. Wilbur suggested that the theological schools at Meadville and Harvard be urged to provide lecture courses of instruction on Sunday School work, and on motion Mr. Gould and Mr. Wilbur were appointed as a committee for the purpose.

The nominating committee suggested the following, who were unanimously elected:

President—Rev. A. W. Gould.
Vice President—Rev. J. R. Effinger.
Secretary and Treasurer—Albert Scheible
Directors to May, 1903—Rev. J. R. Effinger, Mrs. M. H. Perkins, Albert Scheible and Miss Eva G. Wanzer.

Whereupon the meeting adjourned

ALBERT SCHEIBLE, Secretary.

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Salt Lake City and return	*44.50*
Ogden and return	*44.50*
Deadwood, S. D., and return	*33.55*
Hot Springs, S.D., and return	*29.55*

For particulars inquire at Ticket Offices 193 Clark Street and Wells St. Station.

A Liberal Offer.

When the late W. E. Gladstone was chancellor of the exchequer, one day he was in the shipping department of the government office getting some information and figures for the coming budget. While thus engaged, a Sunderland ship-owner called to see Mr. Lindsey, the then member for Sunderland.

While waiting for Mr. Lindsey to come in, the ship-owner got his eye on Mr. Gladstone, and was watching him closely. After doing so a little while, he thus addressed him:

"Thou seems a good writer and clever at figures. I'll give thou $500 a year, and that's an offer thou'll not get every day."

Mr. Gladstone thanked him and said he would see Mr. Lindsey.

Just then, Mr. Lindsey entered. Then Mr. Gladstone told Mr. Lindsey of the offer his friend had made him.

Mr. Lindsey said it was a very good offer, but he did not know if Mr. Gladstone could be spared. Anyway he had better introduce them. Turning to his friend, the ship-owner, he said:

"Allow me to introduce you to W. E. Gladstone, chancellor of the exchequer, Mr. So-and-So, Sunderland."

The amazement of the ship-owner cannot be described. The grand old man laughed immoderately.—*In Ram's Horn.*

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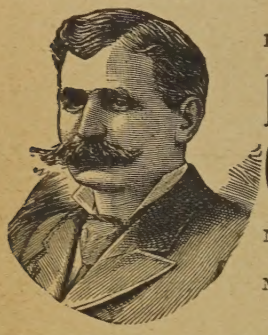

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